

Valid blood (Dam Saheeh):

In menstruation, it is bleeding that is 3 days/more but 10 days/less.

In lochia it is bleeding that does not exceed 40 days.

If a woman bleeds for only 2 days then that is invalid blood.

If a woman (without a habit) bleeds for more than 10 days, then that is not a valid blood.

If she bleeds for more than 10 days, then the amount above her habit is an invalid blood.

A valid blood can be *haqeeqatan* or *hukman*.

Haqeeqatan is bleeding that is 3 days/more but 10 days/less in reality i.e. after this bleeding she sees a complete valid purity of 15/more days.

Hukman is bleeding that is 3 days/more but 10 days/less in rule (*hukman*). For instance, if a woman has a habit of 6 days and then she bled for 11 days, 6 days is *haidh hukman* and 5 days are *istihadah (tuhar fasid) hukman*.

These 6 days are valid blood and the 5 are invalid blood.

A valid blood is a *haidh* or *nifaas* whether *haqeeqatan* or *hukman*.

A *Tuhar Saheeh* (valid purity) must come between two (2) valid bloods.

Therefore a *tuhar saheeh* must come between two *haidhs*, or *nifaas* and *haidh* whether they are *haqeeqatan* or *hukman*.

Rule 1: When a woman sees a valid blood and/or a valid purity then this will be her habit of *haidh* and *tuhar*. So if she bleeds continuously the valid *haidh* and valid *tuhar* will be used as the criteria of *haidh & tuhar* in this continuous bleeding.

Rule 2: An invalid blood and/or an invalid purity cannot formulate a habit nor can it change a previous habit.

Example of rule 1:

A *mubtadiyah* sees 5 days of blood, 20 days of *tuhar*, and then bleeds continuously.

Mubtadiyah:

5 bloods + 20 *tuhar* + Continuous bleeding.

5 days of the continuous bleeding = *haidh* i.e. her habit and 20 days will be *tuhar*.

= valid blood *hukman*, valid *tuhar*.

Above the 20 days of *tuhar* came between two valid bloods. The first 5 were valid bloods *haqeeqatan* and the second 5 of the continuous bleeding is valid blood *hukman*. Therefore the above *tuhar* is a valid purity (*tuhar saheeh*). Therefore the valid blood and valid purity will formulate a habit for her.

Example of rule 2:

Mubtadiyah sees 14 days of blood, 14 days of *tuhar* and then bleeds continuously.

Mubtadiyah: 14 days blood + 14 days *tuhar* + continuous bleeding.

The woman is a *mubtadiyah* (without a habit) and bled above 10 days (i.e. 14 days) so this blood is invalid. Then her actual purity was less than 15 days (i.e. 14 days). Therefore it is as if she bled continuously from the begging. And such a girl's ruling is 10 days *haidh* and 20 days *tuhar*. So her 14 days of blood and purity did not formulate a habit for her.

Example # 2:

Mubtadiyah sees 11 days of blood and 15 days of *tuhar*, then she bleeds continuously.

Mubtadiyah: 11 days blood + 15 days *tuhar* + continuous bleeding.

The woman is a *mubtadiyah* (without a habit) and bled above 10 days (i.e. 11 days) so this blood is invalid. The *tuhar* seems to be complete but it was mixed with the 11th day of blood in the begging so it is an invalid *tuhar*. Therefore they cannot formulate a habit. Her rule is same as above i.e. 10 days *haidh* and 20 days *tuhar*.

In the *tuhar saheeh* discussion the following was said:

A purity of 15 days/more that came between an *istihadah* and *haidh* or *haidh* and *istihadah* is an invalid *tuhar*.

A woman had a habit of 5 days *haidh* and 25 days *tuhar*. The last *haidh* she saw was 5 days long. Thereafter she did not bleed for two whole months. Then she saw 2 days of blood then 15 days *tuhar* and then she bled continuously.

5 days *haidh* + 25 days *tuhar* + 5 days *haidh* + 2 months *tuhar* + 2 days blood (*istihadah*) + 15 days *tuhar* + continuous bleeding.

The 2 months *tuhar* came between a valid blood (5 days *haidh*) and an invalid blood (2 days blood)

The 15 days *tuhar* came between an invalid blood (2 days blood) and a valid blood *hukman* (first 5 days of continuous bleeding i.e. her habit of *haidh*).

Therefore her habit will remain as 5 days *haidh* and 25 days *tuhar*.

Case Study:

1. A *mubtadiyah* sees 3 days blood, 21 days *tuhar* and then bleeds continuously.

How many days will be *haidh* and how many will be *tuhar* in the continuous bleeding?

2. A *mubtadiyah* sees 6 days blood, 13 days *tuhar* and then bleeds continuously.

How many days will be *haidh* and how many will be *tuhar* in the continuous bleeding?

3. A *mubtadiyah* sees 3 days blood, 15 days *tuhar*, 1 day blood, 15 days *tuhar* and then bleeds continuously.

Mubtadiyah: 3 days blood + 15 *tuhar* + 1 day blood + 15 *tuhar* + continuous bleeding.

How many days will be *haidh* and how many will be *tuhar* in the continuous bleeding?

4. Give an example of the following invalid *tuhar*:

A purity of 15 days/more that came between two *istihadah*.

بالتكرار ، أما هاهنا بخلافه . ثم تفسير الدم الصحيح أن لا ينتقص من ثلاثة أيام ولا يزيد على عشرة أيام ولا يصير مغلوبا بالطهر ، و تفسير الطهر الصحيح أن لا يكون أقل من خمسة عشر ولا ترى المرأة فيه شيء من الدم من أوله و أوسطه و آخره و أن يكون بين الحيضتين ، فإذا رأت دما صحيحا و طهرا صحيحا مرة واحدة على التفسير الذى قلنا ثم ابتليت بالاستمرار يجعل أيام حيضها فى زمان الاستمرار ما رأت من الدم قبل الاستمرار ، و أيام طهرها ما رأت من الطهر قبل الاستمرار - بيان ذلك : مبتدأة